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WEEK BY WEEK

Social Change

THE ANNUAL MEETINGS of the General Assembly of Unitarian and Free Christian Churches will begin on Tuesday, April 13. It is probable that they will be more largely attended than usual. They will be engaged for the most part upon urgent domestic matters, one of which will be the winding up of the £100,000 Appeal (if no other decision is made). It is not without importance that general social and international questions are not, at present, discussed at these Assembly meetings with the same vigour and absorption they used to command. There are a number of reasons for this. The first and most urgent perhaps is the constant growth of domestic business demanding all the attention of the delegates. Nevertheless, it is to be anticipated that this business would be put aside if the delegates felt that questions of outside interest demanded their attention. It is not that delegates are less interested in the relation between religion and secular matters than they used to be. Indeed, it is likely that this relation causes more perplexing soul-questioning than ever before, but the questioning is taking place on a deeper level. Resolutions, it is observed, do not move mountains today—the mountains are too big and substantial. They have to be removed, it is realised, by the explosive of faith in the depths where faith operates. And these depths are not found and never have been found merely in social change. The latter is only the result and sometimes a very inadequate result, of processes elsewhere. Men today are faced with fundamental problems of existence as perhaps rarely before, and it is these problems that religion has to deal with. Far below, in the first instance, the crust of social change.

External Affairs Not Enough

In the first place, the future for mankind is uncertain. It is yet to be seen whether men have the spiritual ability so to organise their external affairs that the multitudinous gifts of modern science will prove a blessing rather than instruments of total destruction. And it is seen clearly enough that this organisation of external affairs depends not so much upon a technique of living together, as upon an attitude of mind, or more particularly, a fundamental awareness of spirit. It is as if humanity has been deliberately brought to the cross-roads of decision. Either it creates some profound new development in the nature of its spiritual life, to parallel the change that has taken place in its material life, or else it is likely to slip back to a stage much lower than that which existed before the great modern material changes began to occur. The challenge in the uncertainty of the modern world is found not in material conditions at all (although nothing written here is intended to minimise their importance), but in the manner in which men can relate themselves to one another in the depths of their inner life. The challenge to freedom, for instance, does not come first of all from the social devices intended to kill freedom, but from the inability of men to understand the spiritual qualities of freedom. Certain men need not be the social tyrants they are often expected to be; they may be worthy and able men with a sensitive social

conscience, but men who for one reason or another have lost, or have never developed, the spiritual ability to adjust themselves to others in all the tremendous subtleties of the free life. Men, in the modern world, are attempting to take short cuts to social ideals, not realising that the ideals in the long run rest upon a long and complicated process of spiritual adjustment. There is not, for instance, and never can there be, any form of human society to which charity of the spirit is less essential than justice. A just society, if it were only a just society, would collapse as soon as it came into being. Men have always depended for their existence not merely upon justice for themselves and others, but upon the quality of love also. That fact—a stupendous fact—is often lost sight of in the urge for justice.

Deeper Levels

It is upon these levels where love is realised as perhaps of greater importance than justice that faith has to move to destroy the menacing mountains of international disruption. This is only one part of an experience to be explored. It is this experience for which the churches exist. For several reasons—often very good reasons—the churches have forgotten this. They now realise that to call men together to reflect in searching earnestness about the fundamentals of life is as urgent as acting upon them. The world is full of action, so full that it has no time to reflect. Men are called to labour, but very rarely, in any degree of searching analysis, to reflect upon the meaning of labour. Men seek, as the only possible compensation for labour, to escape from it as much as possible—and the escape is often built upon no deeper philosophy of life than "escapism" in its worst sense, running away from realities to something that gives no compensation or purpose at all. This is not intended to be a eulogy of labour for itself. Far from it. The sooner the drudgery can be taken out of it the better; the sooner that men can be relieved of it the better; but when that day comes—if men possess the spiritual capacity to construct that day—as much reflection will be demanded upon fundamentals as at any time.

The Social Application of Religion

The Unitarian and Free Christian Churches, in all their concern about the social application of religion, above all, in their concern about what appears to be the abiding threat of war, are well advised to dig deep into the nature of the spiritual life. This is not a neglect of social matters, certainly not a neglect of the terrible problem of war; it can be an attempt at a new start to break up the conditions that are so fraught with disaster. The plain fact is that there is a chasm wide and deep between what men desire for their world and what they actually create for it. Poor, tormented humanity would indeed see the dawn breaking—so often promised to them—if they could see the threat of war taken from their vision. Why not?

There is an answer to that question. It should be sought not at Lake Success, but in the realisation of spiritual failure on the part of those who ask it.

MRS. GASKELL AND "MARY BARTON"

By F. H. Amphlett Micklewright, M.A.

THE PRESENT year contains at least one centenary of interest to Unitarians. In 1848, Mrs. Gaskell published her first novel, *Mary Barton*, and sprang at once into fame. Although it had appeared anonymously, the authoress was forced speedily to divulge her name. As a result, the book won the praise of no less a person than Thomas Carlyle, and Mrs. Gaskell became a favourite figure among middle-class reformers and Chartists alike. Her literary career continued until her death in 1865 and included novels of the merit of *Cranford* and the world-famous life of Charlotte Brontë. But, although many of her later works were to become famous, *Mary Barton* has never lost the reputation which it secured upon publication, and a reprint in the present centenary year testifies to the fact.

The novel was written during the four years preceding its appearance and came straight out of the Manchester of the day. John Barton, the operative, is typical of the politically conscious working-classes of the period. His leaning to Chartism was characteristic of many Manchester workmen at the time of Feargus O'Connor, whilst his trip as a Chartist delegate to London reflects an incident in the life of more than one figure of which he was a type. Mrs. Gaskell interwove a story of the dishonourable advances made by the manufacturer's son, Edward Carson, to Barton's daughter, Mary, which was not without parallel during the rough years of the Industrial Revolution. Edward Carson was murdered and Mary's fiancé was arrested upon suspicion of killing his rival. The murder was founded upon that of Thomas Ashton of Pole Bank which had thrilled Manchester with horror only a few years before. On his death-bed, John Barton reveals that he was the murderer and that the cause was an industrial dispute. The bitterness of the strike and of the lock-out appears in the novel. Incidentally, the Manchester of the period is reflected faithfully. "Greenheys Fields" can still be identified, although now they are a maze of suburban streets. The Ancoats of 1848 lives again, and the description of the mill fire is among the finest pieces of writing that Mrs. Gaskell ever achieved.

At the time of its publication, the novel was heavily criticised on the grounds that Mrs. Gaskell was unfair to the masters. W. R. Greg, her fellow-townsmen and a noted publicist of the period, disapproved with emphasis, whilst even the *Manchester Guardian* of the day reflected the charge. But time has brought its revenges to Mrs. Gaskell's reputation. The contemporary study by Engels of the condition of the English working classes reveals a social and economic state as bad as anything that Mrs. Gaskell painted, and does not spare the class whom she had lashed. The same conclusion is enforced by the social histories of the period from the pen of J. L. and Barbara Hammond. *Mary Barton* has long outlived its critics and stands forth as an important social sketch of the hungry 'forties, and of the outlook which the distress engendered.

For Unitarians, it is interesting to recall that the book could only have been written by someone who was in touch with every side of Manchester life. Since her marriage in 1832, Mrs. Gaskell had thrown herself into the work of her husband. But the Rev. William Gaskell was far more than the minister of Cross Street Chapel. A man whose work Lancashire at large knew and valued, he was a pioneer of evening classes in English literature. The social circumstances of his time led him into important organising work in education and other matters as well as directing schemes of charitable relief. Side by side with these heavy duties, he preached week by week to a cultured congregation, wrote and published both hymns and Unitarian tracts, and continued his literary studies. His wife was to add as an appendix to *Mary Barton* his two lectures on the Lancashire dialect. It was her marriage to the minister of Cross Street Chapel which gave to Mrs. Gaskell the experience necessary to her work. For example, the Refuge for Girls which she directed and whose affairs lay very near her heart was an outcome of her interest in those

affairs which Mr. Gaskell had made his own. At a later date, in *Ruth*, she incorporated the old chapel at Knutsford and the figure of her uncle, the Rev. Wm. Turner of Newcastle-on-Tyne. Mrs. Gaskell came of an old Unitarian family and her zeal for social reform was typical of the more active Unitarians of the time.

The claim is sometimes made that, at the period of the Industrial Revolution, Unitarians were Liberals in politics and upheld a cold *laissez faire* in economics. They sided therefore on the whole with the new industrialists who were taking over political power in the industrial areas after the passing of the Reform Bill of 1832. Actually, *Mary Barton* is a good illustration of the dangers inherent in a generalisation of this kind. Many of the leading members of Cross Street Chapel were Manchester industrialists and staunch political Liberals whose sympathies were with the factory masters. To them, Chartism was abhorrent and to be overthrown at all costs. They were suspicious of the landed gentry as Tory Radicals who were stirring up the subversive activities of which Disraeli seemed to approve in *Sybil*. But neither the Rev. Wm. Gaskell nor his wife were of this type. Without considering the effects upon their personal popularity, they threw themselves into the battle for social reform upon the side of the operatives. The improving of working-class conditions was as real to them as to either Feargus O'Connor or Disraeli. There is no evidence that they put profit foremost or that they looked upon operatives as merely "hands", a word which, in this connection, once stirred the Christian Socialist, F. D. Maurice, to wrathful anger. *Mary Barton* is far too steeped in human sympathy to come from any exact disciple of the Manchester School. The novel is a valuable reminder of the humanising influences which religious belief can engender and of the more humane application to life of the typical Unitarian care for the individual.

The hungry 'forties were a particularly black period during which the first successes of the Industrial Revolution had worn thin whilst the prosperity of the middle years of the Victorian era was yet in the future. It tended to breed men who knew little and cared less how their "hands" survived and who could meet demands for a living wage with the brutality which Mrs. Gaskell exposed. Neither the trade unions nor the co-operative movements were yet strong enough to make their influence felt in the alleviating of conditions. Yet, within a comparatively few years, vast social reforms were on the way. The Tory, Lord Shaftesbury, and the radical Unitarian, W. J. Fox, are but two of the names which symbolise the rebirth of a social conscience. It is not too much to claim that, by their practical work in Manchester, the Gaskells were making a valuable contribution to the coming about of this movement. Nor would it be an exaggeration to say that *Mary Barton* was one of the influences which both pricked middle-class consciences and stirred up working-class endeavours for the "mutual improvement" undertakings which were shortly to come into their own.

But the centenary of *Mary Barton* and of the part which it played in these movements is one which Unitarians may certainly claim as their own. Mrs. Gaskell was a deeply religious woman whose activities were moulded in the light of her religious faith. Both her novels and her published correspondence show her to have been convinced of the truth and reality of the Unitarian beliefs in which she had been brought up. The worship at Cross Street Chapel was the weekly inspiration of her daily life. It is therefore no idle or sectarian claim to insist that her Unitarianism was the motive force which led her to a warmer and more vital humanitarianism than the outlook which commonly arose out of the economics of the period. Nor did Cross Street Chapel bear any serious grudge against the minister's wife who had castigated the social morality of some of Manchester's leading citizens. Sir John Potter readily forgave the calling to mind of the murder of Thomas Ashton, a crime through which his family had been bereaved. When the novel was being prepared, Mrs. Gaskell was especially perturbed to know whether her adult class would be shocked by the contents. It is good to learn that, at its publication, they read and approved!

LIBERAL CHRISTIANITY IN THE NETHERLANDS

I.—ITS GROWTH

By Dr. H. Faber

[Dr. Faber is one of the secretaries of the International Association for Religious Freedom, with headquarters at The Hague. The following is the first of two articles upon the Liberal Christian movement in the Netherlands. Next week's article will describe the theological position of the Dutch Liberal Christians.]

This begins a series of articles that we shall hope to print upon the Free Religious and Liberal Christian movement throughout the world.—ED.]

THE EDITOR OF THE INQUIRER has asked me to write an article about Dutch Liberal Christianity and I shall willingly try to comply with this request. As secretary of the I.A.R.F. I am pleased to observe how the Editor of THE INQUIRER is always trying to create an interest among his readers for the international character of Liberal Christianity. It is with a feeling of gratitude that I am able to record how warm are the sympathies in Britain for the work of the I.A.R.F.

Those who wish to understand the nature and position which Liberal Christianity occupies in the Netherlands must keep in mind that there is no actual cleavage, as far as the church is concerned, in this country, caused by specific liberal principles. Therefore there is no liberal group dissociated from the orthodox church by reason of an established declaration of principle or creed. Consequently, in the course of time, it has been possible for concessions to be made, more especially at a time when important and trenchant differences of opinion have come to the surface. At the same time, the borders of liberal and orthodox thought have been kept in a flexible state, as they are in many respects at the present moment.

The Remonstrant Brotherhood is looked upon in Holland as a truly liberal-minded congregation, and admittedly it is so. The expulsion of the Remonstrants from the Synod of Dordrecht in 1618—which was the beginning of the separate existence of that Brotherhood—was caused by the difference in the interpretation of the tenets of the predestination theory, which nowadays is no longer a matter of actual importance. We would be inclined to designate the leaders of that period as orthodox. Also the Mennonites, who have become affiliated with the Central Commission of Liberal Protestants owing to a majority of liberal members in their community, have never had a difference in their doctrine which could have induced them to assert their attitude in dogmatic terms. There are several pronounced liberal formations, such as the Liberal Christian Community in Amsterdam and the Netherlands Protestant Union, external to the churches; as also the Association of Liberals in the Netherlands Reformed Church and the Association of Liberal Lutherans in the Lutheran Church. But with the exception of the Liberal Church referred to at the outset, which came into existence at the end of the nineteenth century, none of these organisations has interpreted the liberal principle in such a manner that flexibility is not tolerated.

One can only then comprehend Dutch Liberal Protestantism when one can envisage it as rooted in a particular mentality, bound up with centuries-old Dutch ecclesiastical tradition, yes, which even existed before Protestantism penetrated into this country. In its earliest forms one can describe it best as Biblical Humanism, and in that light Erasmus was one of its most eminent representatives. Latterly, one designated the supporters of this tendency, out of which Remonstrantism found nourishment, the people who were "flexibly liberal" in opposition to the "exact rigidity" of the orthodox world.

In the nineteenth century, Modernism, represented in this country by many learned and enthusiastic theologians, won as a matter of course, many adherents in the liberal circles.

But from its inception, one also noticed a tendency in Modernism, which tried to counteract the rather stringent criticism on the one hand, and the occasionally apparent negativism on the other, and to adhere more to the church principle and to the Christ-centric faith. The Netherlander

is at heart averse to extremes, and this applies more especially to the Liberal Churchman.

In the 19th century Liberalism had had a good deal of influence on church life. It had the spirit of the age in its favour. But in the 20th century this prerogative gradually weakened. The opposing pole of Calvinism began to assert itself in Dutch devotional life, and lent new impulses to all kind of forms of orthodoxy. These circumstances put Liberalism on the defensive. Meanwhile, the anti-Liberal tendency in spheres outside the church began to gain importance. This did not lead, in the least bit, to any slackening in the Liberal movement; on the contrary, it became more and more awake to its importance, and increasingly conscious of its duty. After the first Great War, this found expression, among other things, in the growth of a prosperous youth movement and to the establishment of a federation of all Liberal organisations, which were, in due course, united in the Central Commission for Liberal Protestantism.

After the second World War a fuller consciousness in church life of the outstanding value of the church as an institution was evident, and the necessity of the re-christening of peoples' lives was felt.

On the part of the orthodox community an appeal is being made to the Liberal faction in different ways, in order to try and forget the former feuds and arrive at a kind of mode of co-operation in the service of Christ and his church. It is understandable that this met with a wide response in the ranks of our Liberal community, and many in the Liberal camp expected much good to come from a restoration of this kind. This has led to earnest discussions among the members of the Liberal section concerning the task and the significance of Liberalism in the 20th century, but these have not yet achieved any definite results. Generally speaking, one might say that the optimism of the "regenerators" has waned somewhat since.

(To be concluded)

LORD BEVERIDGE'S UNITARIAN ANCESTRY

By F. Heming Vaughan, M.A.

IT IS interesting to read in Lord Beveridge's recent biography of his parents* that his mother was a Unitarian. Her father, William Akroyd, was a member of our congregation at Stourbridge. He was a forceful man, of Yorkshire stock, born in Birmingham in 1804, where he was apprenticed to a currier. Migrating to Stourbridge during the great depression of 1825-26, he set up there as a currier. He made a success of his venture and then branched out into many of the new opportunities which returning prosperity brought to his part of England. By abundant energy, shrewdness and unimpeachable integrity, William Akroyd amassed a fortune and became the leading citizen of the town of his adoption and life-long loyalty. His business career is typical of the successful man in an age of expanding industrialism and world markets. Our chapels flourished in the hey-day of this rising prosperity.

William Akroyd joined our Stourbridge Chapel when he was a young and poor man. He was soon active, organising a penny library among the congregation. This was so successful that it led to the founding of a flourishing Mechanics' Institute under his energetic initiative. As he rose in the business life of the town so he became a leading figure in the chapel, Chairman of its Committee and Treasurer of the Provident Fund for many years. He attended chapel with great regularity, "though not always to his spiritual advantage" comments Lord Beveridge, as witness a letter he wrote to his daughter, when he was 63:—

"I went to church and heard a funeral sermon which I had heard before and which made me a sadder but not a wiser man. I'll turn Quaker. I see no good in praying machines: grease them as you will they won't go. That is more than half of them won't—cannot—and they ought to go stone-breaking or organ-grinding."

From which we may see that William Akroyd was much more a moral than a religious man. For him, as he once said, the discharge of duty was worship, and this to his credit meant whole-hearted public service.

His record is remarkable. He began with the administration of the new Poor Law and remained a Guardian throughout his working life. He humanised the application of

* "India called Them." Allen and Unwin. 18s.

its harsh regulations because he never forgot the days of his own poverty, or what it was to be a workman dependant on an inadequate wage. The same sympathies conditioned much of his political activities—anti-corn law agitation and then Liberalism. By the age of 42 no public meeting in the town was complete without him. Appreciation of his outstanding services found expression from his grateful townfolk in two civic presentations, given as the testimonials said, because "of the zeal, ability and integrity with which he has for many years laboured to promote the interests of this town and neighbourhood".

Lord Beveridge's mother, Annette, was the youngest child of William Akroyd's first marriage. Like her father she was a virile personality. Her Unitarian upbringing gave her opportunity of higher education unusual in mid-Victorian England. Bedford College for Women had just been started in London by a Unitarian, Mrs. Reid, on undenominational lines, and thither Annette went for three sessions, 1860-63. She proved an outstanding student. She was eager for a career, but few were open to women at that time, so her energy and ability had to be satisfied with the conventional round for young ladies: "tracing nearly every Monday and Tuesday, Chapel and Sunday School every Sunday, Choral Classes, Ragged School collections and social engagements." This continued until the death of her father in 1869, when again her Unitarian connexion brought widening horizons. Keshub Chandra Sen, a leader of the Progressive Brahmo Somaj, was touring England calling for English women to go out to India and help their Indian sisters without trying to change their religion. She was free, as the home had been broken up, and she was financially independent. The cause appealed to her, and to India she went in 1872. A school was started in Calcutta, but in spite of all her efforts it made little headway against the hostility of native Indian opinion to women's education. The school was closed down after three years, but her life for the next 18 years was still to be spent in India, for she met and married Henry Beveridge, a District and Sessions Judge under British rule and one of the subscribers to her school.

It was an exceptionally happy marriage. Both were devoted to their children, four in number, to the duties of their official position and to intellectual pursuits. Retirement came in 1893 when they settled near London, completing the education of their two surviving children, a daughter, who became the wife of the social historian, R. H. Tawney, and the son, William, now Lord Beveridge. From the start of their married life they had been intellectual companions, and this was continued during the 35 years of their retirement in pursuing Oriental studies. They died within a few months of each other in 1929. Almost one of the last things Annette did was the care of her father's grave at Stourbridge.

"THE TRUTHS IN LEGENDS"

By Roland Blackburn

It is strange to find how many flowers are associated with Eastertide. One's thoughts naturally revert to the beautiful *passiflora*, or passion flower itself, in the shape and colouring of which religious minds of old loved to trace a mystic significance.

The poets have referred to this flower again and again. Whittier speaks of:

"The passion-flower with symbols holy,
Twining its tendrils long and lowly."

All the instruments of the Passion, it was said, were to be found here: the nails, the cords, the crown of thorns, the spear, the column to which He was bound for the scourging, the very semblance of the Cross itself. Even the deep-hued petals of the blossom seemed to be stained with the colour of blood.

Yet the wild *arum*, otherwise known as cuckoo-pint, or lords-and-ladies, is also called in some country districts "passion flower" or "Gethsemane". The long central spike of the blossom is supposed to symbolise the column to which Christ was bound, while round its base the knotted scourge is twisted.

A beautiful legend accounts also for the curious crimson stains upon the leaves of the *arum*. We are told that as Jesus hung upon the Cross a little bird, a robin, or, as some have it,

the cross-bill, tried to drag out the cruel nails with his beak. The sacred blood flowed out and dyed the bird's own breast crimson, and also the leaves of the *arum* plant which grew at the foot of the cross.

Many floral traditions are connected with Christ's vigil in the Garden of Gethsemane. It is said that when he knelt there in his agony all the flowers bowed their heads in awe and dread save one, the proud and stately crown imperial, which remained haughtily erect. Its pride and lack of sympathy with the sufferings of its Creator did not go unpunished, and from that day it has been condemned to hang its head perpetually.

According to an Italian legend the beautiful yellow broom has good reason for the humility of which it has always been the accepted type. It is said that it grew profusely in the Garden of Gethsemane near the place where Christ was praying in his agony, and that when Judas and the soldiers came to seek for Him, the shrub basely betrayed His presence by rustling its dry twigs.

Some old writers tell us that the crown of thorns was twined by the Jews from the twigs of the briar-rose, which until then bore no blossoms. They tell us that wherever blood fell, lovely roses bloomed upon the thorns.

A somewhat rare species of trefoil bears the name of "Calvary Clover", and is supposed to have sprung first upon the spot where Christ died. It is so called both because it leaves are stained with marks like blood, and also because the ripened seed vessels take on the form of tiny chaplets of twisted thorns.

The scarlet poppy, which bears on its seed vessel the impress of a cross, is also traditionally supposed to have sprung for the first time from the ground watered by the Saviour's blood on Calvary. The name of "Blood Drops of Christ" is given also in Palestine to the red anemone, as well as to the wallflower. An old legend says that it grew, a snow-white flower, beneath the Cross and was dyed to the crimson hue it now bears by the blood of Christ.

There is a beautiful story which connects the purple iris with the Passion of Jesus. It is said that when Christ cried aloud from the Cross, "My God, My God, why hast Thou forsaken me?" the iris was overcome with sorrow for its creator and felt impelled to show its sorrow openly. It declared that from thenceforth it would wear for ever a violet robe of mourning, in memory of that awful hour and lest mankind should forget the sacrifice of Christ upon the Cross.

It would seem that from the earliest ages men were trying to teach eternal truths by these quaint and often most beautiful legends, evidently bearing in mind the old saying that "flowers are words which even a babe may understand".

THE FREE CATHOLIC MOVEMENT AND JOHN STONE BURGESS

ON MARCH 7, John Stone Burgess died at Hyde, Cheshire, in his sixty-eighth year. Born at Bristol in 1880 and brought up as an Anglican, he had studied at King's College, London, before a change of the theological viewpoint led him to enter the Unitarian College, Manchester, in 1907. After a course of two years, he was appointed in 1909 to Flowery Field Chapel, Hyde, the scene of his one ministry which only came to an end with his death. In the town, Burgess, who held strongly radical social sympathies, was well-known as an outstanding citizen.

Outside the town, Burgess was known as one of the main protagonists of the Free Catholic movement which caused a stir in the nonconformity of some twenty-five years ago. Side by side with J. M. Lloyd Thomas, S. A. Mellor, H. Harrold Johnson, and others, he sought to translate the message of the Free Churches into Catholic rather than Protestant terms. For a while, he was the secretary of the Society of Free Catholics, and, before the movement split over internal disagreements concerning theology and questions of the validity of holy orders, Dr. W. E. Orchard was an occasional preacher at Flowery Field Chapel. The church was one of the focal points of the movement and, as such, received a certain amount of attention from both sympathisers and opponents.

Burgess drew together an active congregation attracted by the artistry of the services at his church. Entering fully into

the liturgical side of Free Catholicism, he made Flowery Field Chapel into a place of great beauty. The ecclesiastical decorations, drawn from traditional church art, gave the building a remarkable atmosphere of a worshipful religion, and there is much evidence of the extent to which it was appreciated locally by many of very varied religious traditions. In music, the services reached a high standard, and Flowery Field Chapel also played its part in nurturing religious drama. Through the years, Burgess remained loyal to his original vision of Free Catholicism, an attempt to relate the sacramental mysticism and religious experience of the Catholic heritage, interpreted by its ceremonial and symbolism, to the non-subscribing tradition which refused an autocratic theology in the name of the freedom of faith. The Free Catholic movement never succeeded in making much headway as an organisation, and it was rent with an internal division between those who wished to follow Dr. Orchard in his drift Romewards and those who sought to continue a stress upon the theological freedom which the movement originally implied. Possibly its most enduring legacy was the demonstration that a free religious faith, rooted in mysticism, is not, of necessity, the ally of anti-symbolism and anti-sacramentalism. But, so long as Burgess was still living, the movement still had a home at Flowery Field. After the bombing of the King's Weigh House Church, London, once the scene of Dr. Orchard's ministry, and of the Old Meeting Church, Birmingham, where Mr. Lloyd Thomas had witnessed to the same ideal, Flowery Field Chapel was possibly the last church to maintain the full ceremonial and sacramentalism which the movement had sought to nurture among English nonconformists.

With Burgess's death, a chapter in religious history is closed. He was a man who had exercised a remarkable ministry for nearly forty years. His ministry was sometimes rather unappreciated in the Unitarian body, possibly owing to the independence and detachment which was as much the fruit of a constitutional shyness as of any theological difference. But, as one of the leaders of the Free Catholic movement, he had a very real influence in the inspiration which his church and ministry gave to others who perhaps could not follow him in the exact details of his belief and ceremonial. His church and its worship brought a living sense of religion to many residing in the somewhat drab surroundings of an industrial town. Burgess himself was always loyal to the non-subscribing tradition and his attitude towards theology sought to express the freedom and experimentalism which the Unitarian viewpoint has sought to keep alive. Whatever might be thought of the detailed programme of Free Catholicism, it must be conceded that, under such leadership as that of Burgess, it was not only a valid point of view within Unitarianism, but one which related a free religious faith to the whole history and background of Christendom.

F. H. A. M.

CORRESPONDENCE

THE APPEAL FUND—A FINAL GIFT

SIR.—The collection at the Anniversary Service of the General Assembly on April 13 is to be given to the Appeal Fund on the eve of its closing date. It would be most gratifying and encouraging if the amount thus contributed as a final gift was comparable with the splendid sums collected on anniversary Sundays in the north-west and elsewhere. It can be done if every congregation will take retiring collections for the Fund on Sunday, April 11, and send the amount to the Hon. Treasurer, 14 Gordon Square, London, W.C.1, on Monday, April 12.—Yours,

Lawrence Redfern, President.

Ronald P. Jones, Hon. Treasurer.

Mortimer Rowe, Secretary.

HIBBERT HOUSES

SIR.—I think it is generally admitted that Hibbert Houses have done a useful job for the good of the troops (male and female) in the Middle East, both during and since the war. But what is not so generally admitted is that there still remains a great need for the services which our Houses can and do provide; nor that in carrying out their work Hibbert Houses have in fact come to be looked upon as representing the Unitarian cause.

The reputation of the organisation stands very high, and has much enhanced the reputation and prestige of Unitarianism among those who come in contact with Hibbert Houses.

But the organisation suffers from one very great weakness—it is certainly not broadly enough based, and the management is not representative of the mass of Unitarians.

During the war years the organisation, which has always been an independent one, received considerable financial support from the Hibbert Trust. But more recently the Trustees have not felt justified in continuing this support from their slender resources. During the war the Houses were managed by a committee of Hibbert Trustees, but now, since conditions have changed, it is clearly desirable to broaden the foundations.

There must be many readers of THE INQUIRER who have seen and visited one or more of the Houses, and many others who have relations and friends who have done so.

I very much hope it will prove possible to carry on the work of the Houses for many years to come. But I know that this will not be the case unless it is possible to build on a firmer and broader foundation. I hope therefore that all who see this letter and are interested in Hibbert Houses will get in touch with me with a view to arranging for a meeting in London in the near future. At such a meeting it might be possible to thrash out a new constitution, and to hand over the organisation to a body composed of more representative—and let us hope—to younger and more energetic people.—Yours,

W. P. Colfox.

SIR.—Unitarian Services are held regularly at Hibbert House, Ismailia, at 6.15 p.m., every Sunday. The Ismailia House is on the 211 (Army) Transit Camp corner.

For many months a small but regular group of Unitarians, sometimes joined by others, sometimes not so, have gathered from various parts of the Canal Zone for worship in the Hibbert House Chapel, and later in the Warden's sitting room for tea and a friendly chat.

Hibbert Houses, whether in Ismailia, Haifa Peninsular (Army) Barracks, or Nicosia, Cyprus, Royal Air Force Station, exist as much for the sake of Unitarian Service people in the Middle East, as for Service people in general, but especially for Unitarian Service people in the Middle East—as I am glad to know many of them have found.

The Ismailia House is a hostel of 45 beds, with a pleasant garden, and all facilities and amenities for leave purposes, as well as having its Chapel for worship. The other two Houses are Clubs.

I would ask very earnestly that any Unitarian Service men or women, who are at present in the Middle East, should get into touch with me; also that any at home, whether parents, Ministers, Sunday School teachers or others, who know of Unitarian relatives, church members, Sunday School members, or friends, in the Middle East, should write to me as soon as possible, giving me necessary particulars, and should at the same time write to the Unitarian Service people they know asking them to get into touch with me. As the recognised Unitarian Chaplain of this region, I am very anxious to contact all our people in the Middle East Commands, whether Navy, Army or Air Force: and I want them to regard the Hibbert House Chapel, Ismailia, as "their Church".

My address is: Hibbert Houses, c/o Army Welfare Services, HQ.BTE, M.E.L.F.

It is important that Unitarians in the Middle East should know that we have a religious centre here, because while many are returning to the United Kingdom at the present, many others are coming out. It is with these I want to become acquainted.—Yours,

Griffiths J. Sparham,
Director, Hibbert Houses,
Middle East.

ATOMIC WARFARE

SIR.—Now that responsible people in Britain and America are considering the likelihood of atomic warfare, could not the matter be discussed in the pages of THE INQUIRER, or at a special session of the forthcoming G.A. Meetings? Some of the other denominations have already faced the issue. Dare we shirk it?

War has always been indiscriminate; but never before on the scale now contemplated—when a single bomb would kill half the inhabitants of a town of 100,000 and painfully and permanently impair the other half. Many non-pacifists are now asking whether there may not be some deeds so vile that no cause would justify them and that it would be nobler to risk enduring them than to perpetrate them on others. Whilst on the other hand a doughty pacifist like Mr. Middleton Murry now for the first time renounces his pacifism and urges us to threaten Soviet Russia with atomic war—to be prepared to wage it before it is too late! He thinks a third "war to end war" (and an atomic one at that) would succeed where others failed!

Obviously a G.A. discussion could lead to no general agreement and I would not suggest that a vote should be taken. But it would enable each one to think out his own position more clearly; it would be a healthy sign of our awareness to live issues; and it might bring out the urgent need for rapid moves towards World Federal Union as the only way out of an impossible situation. (On this last matter surely a resolution would command general assent?)—Yours,
Swansea. Basil Viney.

THE INQUIRER

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NEWS REVIEW

Cheltenham.—The Annual Meeting was held on March 19, in the early evening, with a good attendance. The Reports were given by the Officers of the various Departments, all of whom, 18 in number, were eventually re-elected. Rev. Barbara Thomas was thanked for her interesting and fine sermons. The special events of the past year were the visit of the Western Union of Unitarian Churches, with Rev. Lawrence Redfern from the North, and later the very successful week-end visit of Rev. John Lee, one of the Western pastors, when several well-attended meetings were held and much interest was aroused. The Women's League flourished.

Gloucester.—Mr. C. J. Cullis again presided over the Annual Meeting of the Congregation on March 13, when the Officers were re-elected and the Committee's Report on the year's work and the Balance Sheet adopted. Replying to the vote of thanks proposed by Mr. C. Nurse, Mr. Golland reported an increased attendance during the year, though it was but a slight one. His outside contacts were many and had in fact, almost reached saturation point, consistent, of course, with his Ministerial duties. He looked forward to a further improvement during the coming year and thanked the members for their support.

A proposal to revise the Service somewhat, to include discussion, led to a longish debate which eventually was referred to a later meeting, thus giving time for careful thought in the meanwhile.

Poole.—The Poole Women's League held their 8th Anniversary on Tuesday, March 9. Over 200 women representing nearly every sisterhood (local) attended. An inspiring Address was given by Mrs. Barrett (wife of the Vicar of St. Paul's, Poole). Mrs. J. W. Bracher presided and the Rev. Munford opened and closed the meeting with prayer. Over 90 sat down to a wonderful tea and a Birthday Cake was served and enjoyed by all. Mrs. Botell proposed a vote of thanks to all who had helped to make the afternoon such a success and Mrs. Webb (Secretary) read the Roll Call.

Tenterden.—The Annual Congregational Meeting was held recently. Mr. S. T. Cole, Secretary, read the yearly report which showed great credit and much work achieved; a number of new young members had joined the Chapel. The Treasurer (Mr. W. Goodsall) showed a balance of over £19 in hand and the cost of a new electric-blower installed having been paid out of current income. The Women's League were thanked for their efforts and the Sunday School for their assistance and over 70 children are enrolled. Working parties have been formed by the men for the upkeep of the Chapel Gardens and the Garden of Rest and any other general repair work required.

L.D.P.A. ANNUAL MEETING

SATURDAY, MAY 1, at 3 p.m.

at STAMFORD STREET CHURCH

Nominations and Resolutions to be sent before April 10 to:—

Hon. Sec., Miss Butcher, 22 Sundridge Road, Addiscombe, Croydon

CALENDAR

SUNDAY, APRIL 4th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. I. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11, Mr. D. C. RENDALL.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Mr. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Rd. Church, 11, Rev. A. W. VALLANCE, 6.30, ——. **ANSDELL.** (See Lytham St. Ann's.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Rev. T. E. NUTTALL.
BATH, Trim Street Chapel, Unitarian, 11, Rev. H. D. WIARD, 6.30, Rev. ARNOLD THOMAS.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILHE.
BENNELS GREEN (nr. Sevedons), Unitarian Ch., 11, Rev. MAGNUS RAYTER.
BILLINGHAMSTON, Free Church, South St., 11.15, Rev. J. MARTIN HALL.
BERKENHEAD, Un. Ch., Bebborough Rd., 6.30, Mr. D. PATTERSON.
BERMINGHAM, Church of Messiah, Broad St., 11, Supply.
BERMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. E. T. PEARCE.
BERMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mr. T. DOWDY.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Mr. IRENE HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN I. TORLAND.
BOSTON (Lincoln), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK BELLOCK.
BRADFORD, Broadway Av., 2.45 and 6.30, Rev. DUNCAN RICHARDS.
BRIDGWATER, Christ Ch., Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
BRISTOL, Unitarian Church, 11 and 6.30, Rev. RANDELL JONES.
BRISTOL, Christ Ch., Un., New Rd., 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewis's Mead Meeting, 6.30, Rev. J. CORAM DAVIES.

BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. C. EASTON.
BURNLEY Unitarian Church, Trafalgar St., 6, Mr. J. S. HALLAM.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY ST. EDMUNDS, Churchgate St. Chapel, 6.30, Mr. HAROLD GORE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.

CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. E. T. PUTIN.
CARLISLE, Un. Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.

CHATHAM, Unitarian Church, Hamond Hill, 6.30, Mr. C. H. COLE.
CHELTHAM, Bayshill Un. Ch., 11, Study Service, 6.30, Rev. BARBARA THOMAS.

CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. D. W. ROBSON.
CHOWBENT CHAPEL, Atherton, 10.30 and 6.30, Rev. E. GLYN-EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs, Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.

COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.

CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.

CREWKERNE, Un. Church, Heritage St., 11 and 6.30, Rev. F. TERRY.

CROYDON, Free Christian Ch., Dennett Hall, Dennett Rd., 11 Children's Service, 6.30, Rev. A. B. DOWNING.

DEAN ROW, 10.45, STYAL, 6, Mr. A. H. BIRTLES.

DENTON, Wilson St. Chapel, 11 and 6.30, Rev. JOHN CROFT.

DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. CONSTANCE HARRIS.

DITCHLING, Old Meeting House, 10.45, Mr. A. MARTIN.

DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.

DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Mr. W. T. WILKINS.

DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.

DUNDEE Un. Ch., Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. TAVENER.

EVESHAM, Ost St. Chapel, 11 and 6.30, Rev. PRIESTLEY PHILLIPS.

EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.

GAINSBOROUGH, Unitarian Church, Trinity St., 6, Supply.

GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.

GLASGOW, St. Vincent St., Unitarian Ch., 11 and 6.30, Rev. ALEXANDER REID.

GLOSSOP, Fitzalan St., 10.45 and 6.30, Rev. H. G. WOODFORD.

GLOUCESTER, Barton St. Church, 6.30, Rev. B. L. GOLLAND.

GODALMING, Meadow Chapel, 6.30, Rev. G. MAHEL BEAMES.

GUILDFORD, Ward St. Church, 11.15, Mrs. A. G. TARRANT.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.

HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON.

HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. D. HILTON.

HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Supply.

HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Student, U.C.M.

HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.

HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.

HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.

HUDDESFIELD, Fitzwilliam St., 11, Rev. J. J. POTTER.

HULL, Park St. Church (Unitarian), 11 and 6.30, Rev. R. PHILIPSON.

HUNSLY, Unitarian Church, Joseph St., 6.30, Mr. A. G. WHITTAKER.

ILMSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.

IPSWICH, Unitarian Ch., Friars St., 11, Supply.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.

KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITTAKER.

KNUITFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MONRO.

LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.

LEEDS, Mill Hill, Priestley Hall, 10.45 and 6.30, Rev. E. SHEWELL PRICE.

LEICESTER, Narborough Rd., 11, Children's Service, 6.30, Mr. J. HALLAM.

LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HUNK.

LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.

LEICESTERSHIRE, Vauxhall Hall, Gordon Walk, 6, Local Associations.

LEWIS, Westgate Chapel, 11, Rev. H. W. STEPHENSON.

LINCOLN, High St., Unitarian Church, 6.30, Rev. Dr. ALFRED HALL.

LIVERPOOL, Ancient Ch. of Toxteth, 11 and 3.30, Rev. L. A. GARRARD.

LIVERPOOL, Bootle Free Church, 6.30, Rev. E. BASH SHOOT.

LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KIRK MURPHY.

LIVERPOOL, Garscote Chapel, 10.45, Rev. H. McLACHLAN.

LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. LAURENCE TORLAND.

LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.

LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REID.

LONDON, Bell St., Edgware Rd., 6, Rev. WALTER LONG.

LONDON, Blackfriars Mission and Stamford St. Ch., 6.30, Rev. A. J. LONG.

LONDON, Brixton, Services at 5 Killicker Av. (second turning on left down Tolson Avenue), S.W.2, 11, Rev. E. G. LEE.

LONDON, Essex Ch., Notting Hill Gate, 11 and 3.30, Rev. J. BALLANTYNE, 6.30, —.

"THE UNITARIAN"

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Write Box TI, 29 Altrincham Road, Gedy, Cheshire.

LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. CORDELL.
 LONDON, Golders Green, Hoop Lane, 11, Rev. GORDON BEVERLEY, 6.30, Dr. STEPHENS SPINKS.
 LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. CORDELL.
 LONDON, Hampstead, Rosslyn Hill, 11 and 6.30, Rev. G. E. HALE.
 LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
 LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.
 LONDON, Ilford, High Rd., 6.30, Rev. HELEN PHILLIPS.
 LONDON, Kilburn Un. Chr. Ch., Quex Rd., 11 and 7, Mr. VICTOR FOX.
 LONDON, Lewisham, Unitarian Church, High St., 11, Rev. A. J. LONG.
 LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. T. L. JONES.
 LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
 LONDON, Newington Green, Unitarian Ch., 6.30, Rev. A. PEACOCK.
 LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
 LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
 LONDON, Stratford, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
 LONDON, Theistic Church, Grosvenor Place, 11, Rev. J. TYSSUL DAVIES.
 LONDON, Wandsworth, Un. Church, East Hill, 11, Rev. WALTER LONG, 6.30, Mr. F. S. JOHNSON.
 LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, April 3, Rev. A. J. MARTIN.
 LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. G. J. G. GRIEVE.
 LONDON, Woolwich, Service temporarily suspended.
 LOUGHBOROUGH, Victoria St., 6.30, Rev. E. G. GREEN.
 LYTHAM ST. ANNES (ANSELL), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
 MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. LISMER SHORT.
 MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. ALUN WILLIAMS.
 MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERATT.
 MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
 MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Mr. R. J. EVANS.
 MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
 MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45 and 6.30, Supply.
 MANCHESTER, Mill St. Free Ch., Bradford, 3, Mr. R. S. SALT.
 MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. G. L. CLARKE.
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, —.
 MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
 MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, —.
 MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Supply.
 MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Benchill, 6.30, Rev. A. W. VALLANCE.
 MANFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
 MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIE.
 MIDDLETON, Old Rd. Chapel, 6, Rev. WILLIAM McMULLEN.
 MORECAMBE, see Lancaster.
 MORETONHAMPTON, Cross Chapel, 3, Rev. C. G. TOONE.
 MOSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.
 NANTWICH, Old Chapel, Supply.
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARRIE.
 NEWCASTLE, Staffs., Un. Old Meeting House, 6.30, —.
 NEWCHURCH (Rosedale), Bethlehem Unitarian Church, 10.30 and 6.30, Rev. F. SORRELL.
 NEWPORT, L.O.W., Unitarian Church, High St., 11 and 6.30, Rev. G. R. BUCKLEY.
 NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
 NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MORRIS.
 NORTHWICH, Octagon Ch., Colgate, 11, Rev. LEONARD MAXON.
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. GORDON BOLAM.
 OLDHAM, Lord St. Church, 10.45 and 6.30, Supply.
 OXFORD, Manchester College Chapel, 11.30, Rev. W. T. WILLIAMS.
 PADHAM, Nazeeth Un. Ch., Knight's Hill, 10.30 and 6, Rev. F. D. JONES.
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
 PLYMOUTH, Unitarian Centre, Houndcombe Rd., 11 and 6.30, Rev. E. H. KIRLEY.
 POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MANSFORD.
 PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. R. STURGES.
 PRESTON, Unitarian Ch., Church St., 6.30, Supply.
 RAWTENSALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. W. MILLAR.
 RENFREW, Haas, The Meeting House, 1st and 3rd Sundays, 11, Dr. J. C. FLOWER. Other Sundays, 6.30.
 ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.
 ROTTERHAM, Ch. of Our Father, 10.30 and 6.30, Rev. CHAS. BARTLETT.
 SALE, Ashmore Rd., 11, Supply.
 SCARBOROUGH, Un. Ch., Wetherborough, 10.30, Rev. H. W. KENNEDY.
 SHEFFIELD, Unity Ch., Crookeswood Rd., 11 and 6.30, Rev. J. A. KENNEDY.
 SHEFFIELD, Falsdon Old Chapel, 11, Rev. P. N. TENDALL.
 SHEFFIELD (ARMSFIELD), 6.30, Mrs. WHITBY.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. STANLEY WHITBY.
 SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
 SKEGNESS, Old Meeting, High St., 11 and 6.30, Mrs. PETERS.
 SOUTHAMPTON, Friends Meeting House, Osborne Rd., 6.30, Rev. H. J. BOWEN.
 SOUTHEND-ON-SEA, Danby Rd., 11, Children's Church, 6.30, Mr. PETER SANDY.

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National Unitarian Fellowship The Annual General Meeting

will be held on

FRIDAY, APRIL 16th, 1948
at 3 p.m.

The meeting is open to the public.

SOUTHPORT, Portland Church, 11 and 6.30, Rev. E. H. MORRIS.
 STALYBRIDGE, Unitarian Church, Canal St., 10.30 and 6.30, Supply.
 STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. J. KIELTY.
 STOCKTON-ON-TYNE, Wellington St., 6.30, Rev. A. J. MARTIN.
 STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROSALIND LEE.
 SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINEY, 11, Free Christian Meeting House, Pennard, Rev. SIMON JONES.
 SWINTON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.
 TAUNTON, Mary St. Church, 11 and 6.15, Rev. I. CHANDLER.
 TAVISTOCK, The Abbey Chapel, 6.30, Supply.
 TINTWORTH, Old Meeting House, Ashford Rd., 6.30, Rev. WALTER WALSH.
 TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
 TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
 TROWBRIDGE, Congreg. Unitarian Ch., 3 and 6, —.
 WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
 WARRINGTON, Cairo St., 10.30 and 6.30, Rev. J. B. TONKIN.
 WARWICK, High St. Church, 6.30, Rev. GORDON COOPER.
 WEST KESWY, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVIDSON.
 WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KEMSHALL.
 WOLVERHAMPTON, All Soul's Church, 6.30, Supply.
 WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.
 YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., c/o THE INQUIRER, 14 Gordon Square, London, W.C.1.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
 TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.
 VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. HODGKIN.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. ALLAN BROWN.
 MELBOURNE, Un. Church, Cathedral Place, C.2, 11 and 7.30, Rev. WM. BOTTOMLEY and Rev. V. JAMES. Monthly at 4.
 PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. FRATERSTONE. Phone: W. 2875.
 SYDNEY, New South Wales, Unitarian Church, 15 Francis Street, Hyde Park, 7.15, Rev. COLIN GIBSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnaby Rd., 11 and 7, Mr. K. THOMAS.
 WELLINGTON, Unitarian Free Church, Tindall's Buildings, 100 Lambton Quay, 7, Rev. J. McFEDROW.

SOUTH AFRICA

CAPETOWN, Host St., 11 and 7, Rev. D. S. LIVINGSTONE.

The General Assembly of Unitarian and Free Christian Churches ANNUAL MEETINGS IN CONWAY HALL, LONDON

(except where otherwise stated)

April 13th—16th, 1948

TUESDAY, APRIL 13th

- 4.0 p.m. RECEPTION.
7.30 p.m. ANNIVERSARY SERVICE (HAMPSTEAD).
Preacher: Rev. Dr. F. M. Eliot, President of the American Unitarian Association.

Collection for the £100,000 Appeal Fund.

WEDNESDAY, APRIL 14th

- 10.0 a.m. PRESIDENTIAL ADDRESS and ANNUAL BUSINESS MEETING.
1.45 p.m. ANNUAL BUSINESS MEETING (Resumed): APPEAL FUND, FINAL REPORTS.
3.0 p.m. SUNDAY SCHOOL ASSOCIATION, ANNUAL MEETING.
7.30 p.m. CONVERSAZIONE (B.M.A. Rooms). Morning Dress.

THURSDAY, APRIL 15th

- 10.0 a.m. COMMUNION SERVICE (GORDON SQUARE).
Rev. A. W. Vallance, B.A.
11.15 a.m. ESSEX HALL LECTURE:
"Human Forgiveness: its implications and responsibilities."
Rev. Dr. Alfred Hall.
2.0 p.m. SIMULTANEOUS MEETINGS (WOMEN'S LEAGUE, MEN'S MEETING and MINISTERS' MEETING).
7.30 p.m. PUBLIC MEETING:
"Moral Standards in Public Life and Industry."
Chairman: Mrs. A. Nightingale.
Speakers: Mr. Stopford B. L. Jacks, M.C., J.P.
Rev. Councillor Walter M. Long.
Mr. Colin Dence, B.A.
Rev. T. J. Jones, B.A.

FRIDAY, APRIL 16th

- 10.0 a.m. CONFERENCE:
"Religious Liberalism as a World Movement."
Chairman: Rev. L. Redfern, M.A.
Speakers: Rev. Dr. F. M. Eliot, Mr. M. Philips Price, M.P., Dr. J. J. van der Lee.
11.45 a.m. CLOSING ADDRESS:
"From the Strife of Tongues."
Rev. Dr. G. Stephens Spinks.

RESOLUTIONS AT THE ANNUAL BUSINESS MEETING

The following will appear on the Agenda. Any minister or delegate desiring to move an amendment should send it without delay to the Secretary, with the name of the Seconder.

COUNCIL RESOLUTION

FREEDOM OF THOUGHT AND SPEECH: That this Annual Meeting of Ministers and Delegates of the Unitarian and Free Christian Churches, deeply concerned at the fact that the fundamental principles of personal freedom are being violently and progressively attacked in the modern world, reaffirms the unalterable conviction that these principles are vital to all human well-being and progress.

Moved by The President.
Seconded by Mr. P. M. Oliver.

PEACE FELLOWSHIP RESOLUTION

HUMAN BROTHERHOOD AND WORLD PEACE: That this Annual Meeting, etc., views with grave concern the growth of division, distrust and antipathy between the nations of the world, especially the mounting tension between the major world powers, and believes that defence by violence, however well intentioned, is not only uncertain of success but productive of great evils. It therefore commends the more Christian way of such positive constructive

measures for the good of all nations as would dispel all suspicion of enmity or aggression on our part, and stimulate nations to act likewise in the interests of human brotherhood and world peace.

Moved by Rev. S. Spencer.
Seconded by Rev. S. Mossop.

NOTE.—The Annual Business Meeting proper will conclude at 12.30 p.m. The time available after the lunch interval is reserved for the final Reports of the £100,000 Appeal Fund.

GENERAL ASSEMBLY APPEAL FUND

Total to March 27th, £89,000 0s. 0d.

Still required £11,000 0s. 0d.

Send a donation or organise an effort.

H. B. Moore, 18 Grange Avenue, Hale, Altrincham, Cheshire.

THE SUNDAY SCHOOL ASSOCIATION

THE 114th ANNUAL MEETING OF THE ASSOCIATION

will be held at 3 p.m.

on WEDNESDAY, APRIL 14, at

CONWAY HALL, RED LION SQUARE, LONDON, W.C.1

Chairman: THE REV. H. S. CARTER, M.A. (Acting President)

Presidential Address by MRS. C. P. SCOTT, J.P.

Voting papers for President-Elect and the Committee should reach Rev. H. H. Cheetham, the Secretary, at 14 Gordon Square, London, W.C.1, not later than the first post on Monday, April 12, 1948.

The HIBBERT JOURNAL

A Quarterly Review of
Religion, Theology and Philosophy

Edited by G. Stephens Spinks

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